THE
Talking Deaf Man:
OR, A
Method Propoſed,
Whereby he who is Born
DEAF,
May Learn to
SPEAK.

By the Studious Invention and Induſtry of *John Conrade Amman*, an *Helvetian* of *Shafhuis*, Dr. of Phyſick.

Imprinted at *Amſterdam*, by *Henry Weſtein*, 1692. And now done out of Latin into Engliſh, by *D. F. M. D.* 1693.

London, Printed for Tho. Howkins, in *George-yard, Lumbard ſtreet*, 1694.

Price bound One Shilling.

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BRITISH
MUSEUM

To his most Approved Good Friend Mr. PETER KOLARD, *the Author, with all Submission, Dedicateth this his Treatise of the* Talking Deaf Man.

My much Honoured Friend,

THIS little Endeavour, how

ſmall ſoever it be, is upon many Accounts due to you: For beſides that, the Truth of the matter here expoſed, is to no one, (except my Self) more apparent, you did heap on me ſo many Favours, whilſt I abode in your Houſe, upon account of teaching your Daughter, and rendred me to be

be ſo much Yours, as no leſs could be ſufficient, than to erect a publick, and as much as in me lay, an eternal Monument of Gratitude to you. How great the Incredulity of this Age is, no Man almoſt knows better than your ſelf; there have been, and ſtill are, ſuch as boldly deny, that it is

poſſible to bring the *Deaf* to ſpeak; others, though they ſhould be admitted to be Eye-Witneſſes, yet would not ſtick to doubt ſtill of the matter: Wherefore, what-ever it was that I performed to your Daughter, and to ſome others, and by what Artifice I did it, I now ingenuouſly expoſe to the Eyes

of

of all the World. I heartily wiſh that they may ſo make uſe of this my labour, as that for the future, no more *Dumb* Perſons may be found.

In the number of theſe doubting Perſons, you have confeſſed to me, that you your ſelf had formerly been, until you had heard a certain Maiden, who before

had been *Dumb*, talking with me at *Amsterdam*; perhaps I ſhould have been ſo my ſelf, if, when I was ignorant in the thing, I had received narratively only, that ſ
ſuch thing was pe
med by another; wherefore I reſolved rather to convince the Incredulity of Men (which now is accounted

counted Prudence amongſt moſt Men) of an Error, than to reprove them for their Raſhneſs.

It is now three Years ſince I firſt thought to make this my Method publick; but had I then done it, I ſhould now have repented it, becauſe in this Interval I have

much more poliſhed it, and rendered it more eaſie by far; and as to what belongs to the practiſe thereof, more certain, yea, and all to that degree, as I dare confidently aſſert, that henceforth there ſhall be no *Deaf* Perſon, (provided he be of a ſound Mind, and be not Tongue-tied, nor of an im-

mature

mature Age) who by my Inſtructions ſhall not in the ſpace of two Months ſpeak readily enough. Perhaps alſo I ſhall hereafter repent, that I have publiſhed this ſmall Treatiſe, as yet too too im-mature; yet I had rather confeſs an Error, if I ſhall any where commit one, or in any future Edition augment

augment it, than wholly to paſs it over in Silence; for if I ſhould be ſnatcht away by a haſty Death, (even as a tender ſtate of Health doth threaten me) I ſhould not know how to render to God an Account of the Talent committed to me, as he may require it of me.

No-

Nothing therefore remaineth, moſt Worthy Sir, than that I ſhould beg your Pardon, that I have made bold, thus to interrupt you in the midſt of Affairs, which almoſt ſwallow you wholly up; but I believe you will the more readily give it me, becauſe this little Script may make my Abſence leſs troubleſome

bleſome to you, becauſe, according to the precepts here given, you your ſelf will be able to take care that your Daughter ſhall not only not forget all what ſhe already knows, but more and more accompliſh them. However, I humbly beſeech yon, that him whom you have begun to love, yea, though he be

be removed far from you, that you will persist still therein, and to take upon your self as need shall require it, the Patronage of the Truth it self. Farewel, and be well.

J. Conrade Amman.

Dated from my Study,
Aug. 10*th.* 1692.

TO

28 MR 59

To his Learned Friends Richard Waller, *and* Alexander Pittfield, *Esquires, of the* Royal Society.

Gentlemen,

THE holding of a Candle to the Sun is not more absurd, than thus to present you with an *English* Version

Verſion of a *Latin* Treatiſe. All who know you, know you to be Maſters of not only moſt of the *European*, but alſo of the Learned Languages. But my excuſe is, that what I have done for the ſake of Engliſh Readers, I expoſe under your learned Names; the Subject-matter of which may be uſeful, and there-

therefore acceptable to your ſelves and others. However, I am willing to diſcover my Ambitious aim herein, which is to let the World know who are my Friends, and what Names may give Honour to mine. I know, that ſeveral very conſiderable Members of that great Society, to which you ſo nearly relate, have

have already, both in Theory and Practiſe, acquainted the World with very remarkable things of this nature; and whether what is here publiſhed, will in the leaſt, either elucidate or add to thoſe already taught, and done by thoſe very knowing perſons, I neither dare nor will determine; but if neither one

nor

nor the other be here found, yet it is sometimes grateful to us, to see how good and great wits do jump, and in such Circumstances as these no Man can account Store to be a Soare. I have only this to further mention, that the *Author* chose the *High-German* Tongue to become his exemplar, rather than any other Modern

Modern or Antique; it therefore is neceſſary, that he who would put his Rules in practice in any other Language, muſt obſerve a due Analogy in *mutatis mutandis*. Thus (my Friends) I have expoſed both you and my ſelf, if any blame happen, let that be all mine, who (without your Knowledge and Con-

Conceſſion) did this Indignity to you, and to aggravate it, thus publickly to ſtile my ſelf,

Gentlemen,

Your Cordial Friend and Servant,

Dan. Foot.

TO

TO THE READER.

Candid Reader,

IN these few Pages, I expose to thee openly and ingenuously, by what means I can learn the Deaf, (and because they were born so) the Dumb to speak articulately,

ly, and easily to understand others also when they are speaking, so as they may be able both to read, and to understand a Book, or Letter, and to discover their own Minds, either by Speach or Writing.

How important a Benefit is this? How advantageous is the not hearing supplied by this Art? If Envy, or the detestable greedy Desire of Gain could

could have prevailed with me, I had retained this Art, as lockt up in my own Breast. But alas! How miserable is the condition of the Deaf? How lame and defective is that Speach, which is performed by Signs and Gestures? How little are they capable to receive of those things which concern their eternal Salvation? Who doth not commiserate

this ſort of Perſons? Who can refuſe to help them by all means which are poſſible? For my part, I, by the help of God's Grace, will not only help them, but will make publick and vulgar what is beſt to be done therein, yea, and have done ſo already, that they can underſtand others ſpeaking, even with the ſofteſt Voice, *or rather whiſpering.*

This

This Doctrin will seem new and incredible to most Men, yet is not plainly altogether unheard of; for, as I heard, there have been some, who engaged themselves in this cure; but what they effected therein, I must acknowledge is unknown to me; yea, I Religiously attest, that before I did excogitate this Matter, I met not with the least

foot-ſtep thereof in any Author. Notwithſtanding, ſome there be, who reject at firſt ſight this Doctrin as fabulous; others, and thoſe perhaps the ſame alſo; who when I ſhall have diſcovered to them the manner thereof, will cry, that they could do the ſame thing: I, for my part, am not concerned at either of them, well knowing, that thoſe who are juſt in their

Eſtima-

Eſtimation of things, will judge otherwiſe.

When thou, by reading ſhalt arrive thus far (*good* Reader) *ſtop a little* (*I pray thee*) *and uſe the liberty granted to every one, and attentively revolve in thy Mind, what thou thy ſelf would'ſt do, if ſuch a caſe as this was committed to thy care. If ſo be thou ſhalt find out the right way, give God*

thanks, and let it ſuffice, that I have admoniſhed thee; if not, go on to read what follows, where thou wilt find it, with very little trouble. This very way is that, by which I taught Ehſter Kolard, *(a young Virgin of great Hopes, the only Daughter of Mr.* Peter Kolard, *who was born Deaf) not only to read, but alſo to ſpeak readily, yea, and to hold*

hold Diſcourſe with others and in a ſhort time ſhe profited ſo much, as to remember a many Queſtions and Anſwers in the Catechiſm, yea, and as far as her younger Years were capable, ſhe underſtood the Senſe of them alſo: She rejoyced greatly when I told her, that I was willing to make this Method, by which ſhe learned to ſpeak, com-

mon

mon to all. Friendly Reader, *use and accept well these things; and if thou knowest any things better, Candidly impart them, and make not thy self Ungrateful. Farewell.*

28 MR 59

AN

AN

Advertiſement

TO THE

Engliſh Reader.

ABout 26 Years ſince, the Honourable, Learned, and Pious *F. M.* Baron of *Helmont* cauſed to be publiſhed in Latin a ſmall

ſmall Treatiſe, wholly and fully to the ſame purpoſe, with what is here publiſhed: Which ſaid Treatiſe, entituled, *The Alphabet of Nature*, is now in Hand to be Tranſlated, and Publiſh'd in *Engliſh*; of which it was thought fit here to give thee this Notice.

Thou

THou art also (kind *Reader*) to be advertised, that there is very lately Translated into the *English* a very learned Tract, entituled, *The Divine Being, and its Attributes*; demonmonstrated from the Holy Scriptures, and Original Nature of things, according to the Principles of the aforesaid *F. M.* Baron of *Helmont.*

Helmont. Written in *Low-Dutch*, by *Paulus Buchius*, Dr. of Phyſick, *&c.* and Licenſed according to Order, and are to be ſold by *T. Howkins*, Bookſeller, in *George-yard*, *Lumbard-ſtreet*.

28 MR 59

THE

THE Talking Deaf Man.

CHAP. I.

An Inquiry into the Nature of a Voice, *and in what respect it differs from the Breath.*

LET no Man presume, that he shall ever attain to this noble Art, if he remain Ignorant in

what

what it is that the nature of the Letters, as well in general, as ſpecial, doth conſiſt; for it was this very thing which gave occaſion to the compoſing of this ſmall Treatiſe: Wherefore, before I treat of the manner of inſtructing *Deaf* Perſons, I ſhall bring into examination, Firſt, the material part of the *Letters*, viz. *Voice* and *Breath*: Secondly, the *Letters themſelves*, and their Differences: Thirdly, and Laſtly, I will teach the *Practiſe* of the Art.

I have oftentimes heard from ſome Perſons, that it was little beneath a Miracle, that God ſhould give Men, to expreſs the Thoughts of the Mind, rather by Motions, which are effected by the Lips, the Tongue, the Teeth, *&c.* than otherwiſe, and that ſo univerſally, that there is no Nation ſo Barbarous, no not excepting the *Hottentots*, which cannot ſpeak in a Language. But let (I pray) theſe Men conſider, what it is that Men rightly Inſtituted would have, whilſt they mutually talk one

with another; for they desire to open the most inward Recesses of the Heart, yea, and to transfuse their own proper Life into others, which thing cannot be more commodiously done, than by Speaking; for there is nothing which floweth forth from us, which carrieth with it a more vivid Character of the Life, than our *Voice* doth; yea, in the *Voice* is the *Breath* of Life, part of which passeth into the *Voice*; for indeed the *Voice* is the Child of the Heart, which is the Seat of the Affections,

and

and of Deſire. Hence it is, that ſometimes we are not able to keep back the impetuous Motions of the Affections; but *out of the abundance of the Heart, the Mouth ſpeaketh.* Thus, when we deſire ſomething in our ſelves, and yet are afraid to expreſs it, the Heart labours like a Woman with Child, and becomes Anxious; but if we can pour it forth into the Boſom of a Friend, there preſently ariſeth great Tranquility, and we ſay, that we have emptied our Hearts: Yea, ſo

full is the *Voice* of the Life, which immediately flows from the Heart, that to talk long, extreamly wearieth us; but eſpecially the Sick, who oftentimes can ſcarce utter three or four words, but they faint away. Therefore, to comprehend much in a few words, the *Voice* is an Emanation from that very Spirit, which God breathed inth Man's Noſtrils, when he Created him a living Soul. Hence alſo, *The Word of God, the Son of God, the Omnipotence of God, &c.* are in Holy Scripture oftentimes homo-

monymous, or of the like, and ſame import.

It is no wonder therefore, if *Voice* be natural to a Man, though he be *Deaf*, becauſe *Deaf Men* Laugh, Cry out, Hollow, Weep, Sigh, and Waile, and expreſs the chief Motions of the Mind, by the *Voice* which is to an Obſervant Hearer, various, yea, they hardly ever ſignifie any thing by Signs, but they mix with it ſome *Sound* or *Voice*. Thus the Exclamations of almoſt all Nations are alike; [*a*] is the

Sound of him chiefly, who rejoyceth; [*i*] of him who is in Indignation, and Angry; [*o*] of one in Commiseration, or Exclamation; not to mention many such other-like.

Now I shall briefly declare, wherein the nature of the *Voice* consisteth, where it is formed, and how it is formed: I shall also discover, together therewith, wherein is the difference betwixt *Voice*, and *Breath simply*, as what is in truth, of so much weight, that if it be unknown, some Deaf Persons can-

cannot learn to ſpeak, as ſhall be taught in the Third Chapter. Men ordinarily ſpeak after two manner of ways, *viz.* either when they may be heard by any one, who is not too far diſtant from them, and that is properly call'd *Voice*; or elſe, when they ſpeak privately in another's Ear, and then they pronounce a *Breath which is ſimple, but not ſonorous.* Deaf Men alſo do know a *Voice* to be different from a *Simple Breath*; for they can ſpeak both ways, and I alſo have learned

this Distinction partly from them.

The Humane *Voice* is Air, impregnated, and made Sonorous by the impressed Character of the Life, or is such, as whilst it is in breathing forth, doth smite upon the Organs of the *Voice*, so as *they tremble thereupon*; for indeed, without this tremulous Motion, no *Voice* is made: Yea, not only the *Larynx*, or Wind-pipe, doth thereupon tremble, but the whole Skull also; yea, and sometimes *all the Bones*

of

of the whole Body, which any one may eaſily find in himſelf, by his applying his Hand to his Throat, and laying it on the top of his Head. This trembling is very perceptible in moſt ſounding Bodies, and is (if I miſtake not) owing for the moſt part to the *Springineſs* of the Air; which, did I not ſtudy to be brief, I could more fully explicate. Now the *Simple Breath* is Air, breathed forth by the opening of the Mouth or Noſtrils, ſimply, and without any ſmiting on the parts,

which

which rather exciteth a whiſpering than a ſound. Hence is it, that Animals, whoſe Wind-pipe is cut beneath the Throat, do indeed render a *Breathing*, but no *Voice*; for the Tube of the Wind-pipe is too large, and too ſmooth, than that the Air can ſtrike upon it any where; and being thus reflected on its ſelf, it can alſo imprint a tremulous Motion on its neighbouring Bodies: This the Phyſicians Pupils do know; who being about to diſſect live Dogs, they cut their Throats, that they may not be troubled with their barking

ing: For *Voice* differs as much from a *Simple Breath*, as doth that hoarse Sound, which we excite, by rubbing the tops of our Fingers hard upon some Glass or Table, which is quite differing from that same *soft whistling Sound*, which is heard when we lightly rub with the Hand the same Glass or Table.

The *Voice* therefore, as it is the *Voice*, is generated in the *Cartilages of the Wind-pipe*, then afterwards is formed into such or such *Letters*; but that it may become

come a lovely *Voice*, it's requiſite, that thoſe Cartilages be *ſmooth*, and *lined with no mucous Matter*, elſe the *Voice* will become Hoarſe, and ſometimes be utterly loſt, *viz.* when they have loſt their Springy power.

For *Pipes*, and other *Wind-Inſtruments* do moſt notably explain to us the nature of the *Voice*; for in them we ſee a certain *Voice* or *Sound* to be generated out of Simple Air, whilſt it is as it were, rent in pieces, and forced into a tremulous Motion:

tion: Now, that in these Instruments there is a little Tongue; or which is instead of a Tongue, the same in a Man is the *Epiglott*, or Cover of the *Wind-pipe*, and the *Vrula*, or Pallate of the Mouth; but the rest of the *Cartilages* of the *Throat*, besides that, they contribute much to the making of the *Voice*, yet are they chiefly serviceable to it, in rendering it to be more flat, and more sharp, and that especially by the *Bone of the Tongue*, and the adjoyning Muscles: But I

am

am unwilling to put from this Office the Muſcles which are proper to the *Wind-pipe*; for they all unanimouſly conſpire to make the *Cleft of the Throat* either wider, or narrower. But above all, here is that wonderful Faculty of modifying the *Voice*, according to Will and Pleaſure; which, even as *Speech* alſo, is not natural to us, but a Habite, contracted by long Uſe or Cuſtom: Hence it is, that the Unskilful are not only Ignorant how to Sing, but alſo cannot ſo much as imitate others who are Singing;

Singing; ſo alſo ſuch as are ignorant of any Language, do not only not underſtand others who are ſpeaking that Language, but alſo do not know how preſently to repeat that *Voice* which they received by their Ears.

Things principally requiſite to the *Voice*, are, that the *Wind-pipe*, the former thereof be ſolid, dry, and of the nature of *Reſounding* Bodies. By this *Hypotheſis*, two of the moſt Eminent *Phœnomena's of the Voice* are diſcovered; why the *Voice* ſhould

ſhould then at length become firm and ripe, when the Bones have attained unto their full Strength, and due Hardneſs, which cometh to paſs much about the Years of ripe age, when the vital Heat, doth in a greater degree exert it ſelf: The other Phænomenon is *Hoarſneſs*, or an utter loſs of the *Voice*, which is, when the *Cartilages*, or *Griſtles of the Throat*, eſpecially the *Epiglott*, or Coverlid of the *Wind-pipe*, is lined or beſmeared all over with a ſlimy Viſcoſity, whereby they loſe their *Elaſticity*, or Springineſs.

nefs. Now theſe Symptoms of the *Voice* are alſo common to other *Wind-Inſtruments*, when they become too much moiſtned by any vapourous wetting Air. The ſame reaſon alſo is to be aſſigned why the *Voice* doth at laſt quite ceaſe in thoſe who have made too long Harrangues, in ſpeaking, and whoſe Jaws are quite dried with an immoderate Heat; for in borh theſe caſes the top of the *Wind-pipe* is covered over with a clammy *Tenacious Phlegm*.

There-

There remains yet two other Symptoms of the *Voice*, which I have undertaken to explicate, *viz.* why the *Voice* ſometimes leaps from one *Eighth* to another; and, as it is rightly ſaid by the Vulgar Expreſſion, that it is broken: and why, when we ſtrive to make our *Voice* either too ſharp, or too flat, it at laſt plainly faileth us. As to the firſt, let us conſider when and how it cometh to paſs; and firſt, it's what principally happeneth to *Orators*, when they endeavour to lift up their

Voice

Voice too high, or ſtrongly; but how this cometh to be, *Organ-pipes*, and the *Monochorde*, do teach us, *viz.* when ſome Impediment interpoſing, doth divide the *ordinary Sound* into two; if therefore thoſe parts are equal, either of them is by one *Eigth* more ſharp than the former Sound, neither are they diſtinguiſhed from one another; but if they prove to be unequally divided, then two *diſtinct Sounds* are made at the ſame time, whereof one is flatter than the other, and this is commonly call'd

called a *broken Voice*: But why our *Voice* ſhould fail us, when we endeavour to make it more ſharp, or more flat than it ought to be, the reaſon is, becauſe we ſtrive either ſo to contract the *Cleft* of the *Wind-pipe*, and to preſs the *Spout-like Cartilage*, by help of the *Bone of Tongue*, towards the *Epiglott*, that the going forth of the *Voice*, and of the *Breath*, may be precluded, or elſe, on the contrary, becauſe that the ſaid *Cleft*, through the drawing down of the *Cartilages*, is ſo much widened, that the departing out

of

of the *Breath*, finds no hinderance.

But here I had almoſt forgot to compare the *more dry*, the *more moiſt*, the *more ſolid*, and the *more thin* Conſtitution of the *Larynx*, or *Wind-pipe*, which alſo make very much to the rendering the *Voice*, to be either ſharp, or flat. That ſame humming Noiſe, which many *flying Inſects* make, not ſo much by the Wings, (for when they are cut off, the humming ſtill remains) as by a moſt ſwift and brisk Motion of certain Muſcles, hid in the

the Cavity of their Breasts, seems to have somewhat of an affinity to the *Voice*; wherefore I desire the Learned to examine, whether those small *Muscles, which are proper to the Cartilages of the Wind-pipe*, cannot perform somewhat like to that.

Many more Particulars concerning the *Voice*, might yet further by inquired into, such as, how it is, that every one may be known by his *Voice*? How that *Sound*, which in Singing is called *Quavering*, or *Trilling*, by a peculiarity, is excited,

excited, &c, But seeing that these things do not properly respect the nature of the *Voice*, I, for Brevities sake, do omit them.

CHAP. II.

Expounding the Nature of the Letters, *and the manner how they are formed.*

HItherto we have treated concerning the *Voice* and *Breath*, and of

the manner of the formation of both of them, in general ; now let us ſee how the ſaid *Voice* and *Breath* are, as a fit Matter for them, framed into ſuch or ſuch *Letters* ; for the *Voice* and *Breath* are alone the material part of *Letters*, but the Form of them is to be ſought out from the various Configurations of thoſe hollow Channels, thorough which they paſs ; *Letters* therefore, not as they be certain Characters, but as they are Pronounced or Spoken, are the *Voice* and *Breath*, diverſly

diverſly Figured by the Inſtruments ordained for the Speech.

But here we muſt be pre-admoniſhed concerning the *Letters*; that there is a great Latitude almoſt amongſt them all, and that one and the ſame Character is not pronounced by one and the ſame Configuration of the Mouth, yea, in one and the ſame Language; thus [*a*] and [*e*] ſometimes are ſounded open, and ſometimes cloſe; alſo [*o*] hath its own Lati-

 tude,

tude, ſo as many other Letters alſo may have; yea, as many as are the divers Modes, by which the *Voice* and *Breath* can be Figured, by the Organs of Speech; but the moſt eaſie, only, and the moſt Conſpicuous are received by all Nations, whoſe number never almoſt exceedeth Twenty four, and have certain Characters annexed to them: But ſeeing that theſe Characters are not every where pronounced alike, yea, one and the ſame Letter ſometimes is variouſly ſounded by one and the ſame

ſame People, therefore I have made choice of the *German Letters*, which are of my Mother-Tongue, and the moſt *Simple* of all Letters, to be examined in this place: in as much as they are for the moſt part founded every where alike, their *Vowels* are very *Simple*, and agreeable to the nature of the thing, the *Diphthongs* compounded of them, do retain the Nature of their compounding *Vowels*, becauſe they are always heard pronounced in them, otherwiſe, than as it is in moſt

other Languages, which they ſtile living ones; for ſometimes they make their *Diphthongs* out of the moſt *Simple Vowels*, as are [*au*] [*ou*] [*ai*] amongſt the *French*, and [*oe*] and [*eu*] amongſt the *Dutch*, or elſe they have ſuch improper *Dipthongs*, that ſcarce either of their compounding *Vowels* can be heard, ſuch are [*oi*] of the *French*, and [*uy*] of the *Dutch*, not to mention more Examples, or elſe they are variouſly ſounded according to their various Placings, ſo as if I were to teach

ſome

ſome Deaf *French-man*, I would from the beginning teach him, not the *French*, but the *German Letters*, or elſe he would be plainly confounded. Nor is the ſtate of the *Conſonants* in better caſe, for the Pronunciation of ſome of them, is ſo very different, that there are ſcarce two Nations, which pronounce the Character [*g*] after the ſame manner.

But in the *German* Alphabet, that which moſt diſliketh me, is, their Order; which, in good truth, is none;

becauſe ſcarce two Letters of the ſame rank do follow mutually after one another, which would render the information of Deaf Perſons to be ſo much the more difficult; wherefore I have reduced them into this following order, which ſeemed to me to be the moſt natural.

a. e. i. j. y. o. u. w. ä. ë. ü. m. n. ng. l. r. h. g. ch. s. f. v. k. c. q. d. t. b. p. x. z.

To thoſe who obſerve well, it will from this order alone,

alone, appear, that I have divided this whole Alphabet into *Vowels*, *Semi-vowels*, and *Conſonants*.

The *Vowels* are a *Voice* or *Sound* modified by a various opening of the Mouth only, and are either *Simple*, or Uniform, as *a. e. i. j. y. o. u. w.* Or elſe they are mixt, which out of two, do ſo melt down into one, as that they are pronounced together, and are different from *Diphthongs*, in as much as their *Vowels* are ſucceſſively pronounced : Now

theſe mixt *Vowels* are ä. ö. ü. which ſome Nations either have not at all, or elſe do write them evilly; but of the manner of Formation, more ſhall be ſaid hereafter.

The *Semi-vowels* are a middle ſort between the *Genuine Voice*, and a *Simple Breath*, and may at pleaſure be brought forth in the manner as *Vowels* are; and they are either of the *Noſe*, or *Naſall*, ſuch are *m. n. ng.* or elſe they be of the *Mouth*, or *Orall*, as *l. r.*

Conſo-

Conſonants are a *Simple Breath*, not ſonourous, yet variouſly modified, and are of three kinds:

For they are either pronounced ſucceſſively, and may be produced at pleaſure, as *g. ch. s. f. v.*

Or are ſuddainly *ſhot forth*; which upon that ſcore I call them *exploſive*, as *k. c. q. t. d. b. p.*

Or elſe being *Compounded* out of two foregoing ones, their number is diverſe in divers

divers Nations; the *Germans* have two, *viz.* x. and z.

To this Diviſion, in which I have had reſpect chiefly to the nature, and manner of pronouncing the *Letters*, may not impertinently be added, that thoſe *Letters* are formed moſtly in three *Regions of the Mouth*, *viz.* in the bottom, or *Throat*; in the middle, or in the *Palate* and *Teeth*; and laſtly, in the utmoſt part thereof, or in the *Lips*: Hence it is, that from every one of their Claſſes almoſt, are three ſorts;

one

one *Guttural*, another *Dental*, and a third *Labial*; but of theſe, more hereafter.

I will here prevent the *Readers* who may object to me in the following Chapter, that this my Doctrin will be always lame, becauſe all Deaf Perſons, whom we would teach by the Tongue, Lips, *&c.* will never by their Sight attain unto theſe motions: But, beſides that the Sight doth not give place to the Hearing, as to a quick ſenſibility, I affirm, that there is no need thereof, if once they

they have made but any Progreſs; for even we our ſelves do very often not hear in Pronunciation thoſe Letters which I call *Conſonants*, but we collect them from the *Vowels*, and *Semivowels*, commixed together with them: No Man, for Example, ſhall ſo pronounce *b. g.* or *d.* as that he may be heard at a hundred Paces diſtant. And this ſeems to me to be the principal reaſon why we can moſt rarely pronounce or repeat at the firſt bluſh, any word ſpoken in a foreign Language.

But

But before I ſhall unfold the nature, and manner of forming the *Letters* in ſpecial, I judged that it was not here to be omitted, how that as all the *Letters*, yea alſo, and the *Vowels* themſelves, cannot by any means be pronounced, as they are a *Simple Breath*, and not ſonorous; for when we, for Example, do whiſper ſomewhat to one in his Ear, ſo the *Conſonants* alſo, excepting thoſe which I call *Exploſive*, may be pronounced vocally, or with the *Voice* conjoyned; and there are Nations

ons which pronounce thus, as the *French* do their *z*. and their *v*.

I ſhall now treat of the *Letters* eſpecially, and will examine them ſo, as both the abſolute Simplicity of the *German Letters* may be manifeſted; and other Nations, from their Mode of Formation, may learn, how they ought to pronounce them; upon this account alſo, I ſhall add how improperly ſome Nations do render the ſame Letters in their own Language. Now in this Expli-

plication I ſhall obſerve the ſame order as I did in the Diviſion of them, where readily it will appear, that *Voice* and *Breath* are according to a triple Region of the Mouth, triply figured or formed ſpontaneouſly.

Therefore the Simple and Uniform *Vowels* are, *a. e. i. j. y. o. u. w.* and are formed after the following manner.

a. is a *Gutteral Vowel*, and the moſt Simple of all; the Key of the *Alphabet*, and therefore is by all Nations ſet

ſet firſt of all, excepting only (as far as I know) the *Abyſſines*, by whom, as *Ludolf* teſtifieth, it is placed as the Thirteenth *Letter*. True indeed it may be pronounced by various Placings of the *Tongue*, yet the common, and moſt convenient is, that the *Tongue* ſhould be in its poſture of reſt; and then being gently ſtretched forth in the *Mouth*, it may only lightly, or not at all touch upon the utmoſt Border of the lower *Teeth*; if therefore the lower *Jaw* be drawn downwards, and there-

thereby the *Mouth* be opened, that the *Voice* formed in the *Throat*, ſtrikes not neither againſt the *Teeth*, nor againſt the *Lips*, than a plain open [*a*] is heard.

e. i. j. y. are *Dental Vowels*, or the *Voice*, which in coming forth, ſmites more or leſs againſt the *Teeth*; Hence it is that Infants, although they can ſay *Pappa*, *bo*, *&c.* yet can they not pronounce theſe Letters until they have *Teeth*, eſpecially the *Cutters*, or *fore-Teeth*; and indeed [*e*] is formed, when the *Voice*, (the

Lips

Lips being gently opened, ſtrikes againſt the *Teeth* alſo moderately opened; now the poſture of the *Tongue* is ſuch, that it ſomewhat preſſes on each ſide upon the *Dog-Teeth* of the Inferior *Jaw*, for ſo the paſſage of the *Voice* is made narrower, and the [*e*] much more clear.

i. j. and *y.* are the ſame *Vowel*, pronounced one while more ſhort, and another more long, nor doth it ſtand upon any Foundation, [*i*] ſometimes doth become a *Conſonant*, but then is pronounced

ced only more ſwiftly, ſo as together with the following *Vowel*, it can make a *Diphthong*; but [*i*] is formed after the ſame manner almoſt, as [*e*] except that the *Teeth* are for the moſt part, more ſtricken, and the *Tongue* put cloſe to the *Teeth*, the paſſage of the *Voice* is rendred more ſtrait, whence a more ſmart Souud alſo breaks forth, which notwithſtanding, can ſometimes be hardly diſtinguiſhed from [*e*] [*y*,] alſo is [*i*] pronounced longer then uſually, or [*i*] doubled.

o. u. w. are *Labial Vowels*, that is, ſuch as are formed by a different poſiture of the *Lips*; alſo *o.* and *u.* are different from one another, juſt as as much as *e.* and *i*: But *w.* is to *u.* juſt as *j.* is to *i.* for indeed *a. u. w.* are formed, when the *Teeth* and *Tongue* keep the ſame poſture; but the *Lips* are more or leſs contracted, even as the *Teeth* are in *e.* and *i.* and ſo when they are leſs ſtricken, *o.* is produced, but when a little more *u.* or *w*; but we ought carefully to beware, whilſt *o.* or *u.* are pronounced, leaſt the

Teeth

Teeth ſhould be ſeen; for elſe a certian kind of a ſoft *e.* will be mingled; and inſtead of ȯ. or ụ. there will be produced *o.* or *u.* Theſe Letters belong to the *French*, *au* and *ou*, when nevertheleſs they are nothing elſe but *Diphthongs*, alſo *oe.* of the *Dutch* is our *u.* but very improperly.

Mixt *Vowels* are ȧ. ȯ. ụ. Theſe Characters are peculiar to our Language, and were invented very ingeniouſly by our Ancients, though our Moderns moſtly know not the

the reaſon thereof. Each hath its ſimple Character, becauſe the Sound which they ſignifie, is only one, tho' mixt; for *a. o.* and *u.* are ſo pronounced, that the paſſage of the *Voice*, the *Tongue* and *Teeth* being conjoyned for to pronounce, *e.* becomes Straiter, and ſo *e.* together with the ſaid Letters, *a. o. u.* doth conſtitute but one only, yet a *mixt vowel.* The *French* utter them by *ai. eu.* and *u.* and in good truth, badly enough, as any one may ſee. The *Dutch* want *ü. ö.* and expreſs them by *eu.* but *ü.* by *u.* in no better a way than the *French.* Con-

Concerning the *Diptbongs* compoſed out of theſe *Vowels*, and which may be thence compounded, I judge it needleſs to ſay much; for they are nothing elſe in our Language than a more then uſual ſwift Pronunciation of the Component *Vowels*, yet ſucceſſive; and thus they differ from the *mixt Vowels*, but how improper and abſurd *Dipthongs* ſome Nations have, any one may eaſily gather from what hath been already ſaid.

The other ſort of Letters are *Semi-Vowels*, which are

therefore ſo called, becauſe that they be formed indeed out of a *Sounding Breath* or *Voice*, but ſuch as in its progreſs is much broken. They are, as I ſaid, either *Naſalls*, or ſuch as are pronounced through that open paſſage, by which the *Noſe* opens into the Hollow of the *Mouth*: Now the *Voice* is forced to go that way, either when it flows to the *Lips* ſhut cloſe, and rebounding from thence, is formed into [*m* ;] or when the *Tip of the Tongue* is ſo applied to the roof of the Mouth, and to the upper *Teeth*

Teeth, that the *Voice* is made to rebound through the *Noſtrils*, and ſo [*n*] becomes formed; or laſtly, when together with the hinder part of the *Tongue*, the *Voice* being applied to the *Roof*, is ſo ſtraitned that there is no Egreſs left open for it, but through the *Noſe*, and ſo [*n*] is formed; which is a Sound, which hath no peculiar Character in any Language, as I know of, yet it differs no leſs from the reſt of the *Naſals*, then (*k*) is divers from (*t*) or (*p*,) if any one deſires to try this by himſelf,

let him endeavour to pronounce, having his *Noſe* held cloſe with his Fingers, one of theſe three Letters, and he will not be able to do it.

Or elſe theſe *Semivowels* are *Orall*, which are indeed ſuch as are pronounced thro' the *Mouth*, but not ſo freely as are the *Genuin Vowels*, and they be two, (*l*) and (*r*;) (*l*) is formed when the *Tongue* is ſo applied to the *Roof*, and the upper *Teeth*, that the *Voice* cannot, but by a ſmall Thred, as it were, get forth by the Sides of the *Tongue*;

for

for if you compreſs the *Cheeks* to the *Grinders*, you ſtop up the Paſſage of the *Voice*, and it will be very difficult for you to pronounce this Letter, (*r*,) is a *Voice* fluctuating with great ſwiftneſs, and is formed, when the more movable part of the *Tongue*, does in the twinkling of an Eye, oftentimes ſtrike upon the *Roof of the Mouth*, and as often is drawn back again from it; for thus the *Voice* formed in the *Throat*, in its pronouncing, flows and ebbs back again, and is uttered, as it were by *Leaps*. Hence

it is, that they, whoſe *Tongues* be too heavy and moiſt, and leſs voluble, will never pronounce this Letter, whether they can Hear, or are Deaf.

Now there ſtill remains the *Conſonants*, or the Letters, which are formed out of an unſounding or mute *Breath*; yet, out of which, ſome of the *Semi-vowels* may be made, as *g. ch. s. f. v.*

As the *Voice* is the common matter of the *Conſonants*, the ſharper part of which is (*h*,) which is the moſt ſimple

ple of them all, and out of which diverſly figurated, the reſt of them are framed: And they are either the *Sibilants*, which are formed out of *Breath*, which is ſomewhat compreſſed or ſtraitned, that the paſſing *Breath* breaks forth with a certain kind of *Hiſſing*, and with violence.

Here *I* judge that we are not to paſs over in ſilence, how that there are ſome parts in *Germany*, where there is ſo mnch of Affinity of (*g*) with (*k*,) as (*b*) has with (*p*) and (*d*) with (*t*,) or where

(*g*) is pronounced like (*k*) but ſofter, ſo alſo the *French* do pronounce their (*g*) before *a. o. u.* and *on.*

(*ſ*) is formed, when the *Teeth* and *Tongue* are ſo clapt togerher, that the *Breath* cannot come forth, but by the *Spaces of the Teeth*: But (*f*) or (*v*) (which differs not from (*f*) in our Language) is formed, when the *neather Lip* is ſo moved to the *Teeth* above, that the *Breath* muſt break out thro' the ſaid *Spaces of the Teeth*; *ph.* is (*f*) being a Stranger in the *German*

man Tongue, and differs from it only in the *Character*.

The other kind of *Conſonants* are exploſive, which, *viz.* are diſcharged at one puſh, and as it were, in the twinkling of an Eye, and are nothing elſe but *Breath*, which being got cloſe together, either in the fore, middle, or hinder Region of the Mouth, is diſcharged on a ſuddain; and (*k*) is indeed formed in the hinder Region, when the hinder part of the *Tongue* is moved to the *Roof*, that the *Breath* cannot break forth,

neither by the *Mouth*, nor by the *Noſe*, but is ſuddenly let looſe again: For thus the impriſoned *Breath* breaks out, and by breaking out, maketh *k*, *c.* or *q.* which in *Germany* are all the ſame Letter; in the middle Region are *d.* and *t.* formed, when, *viz.* the *Breath*, by help of the Tongues being moved to the *Teeth*, or *Roof*, and ſuddainly drawn back again, being more or leſs compreſſed, ruſheth out by its own Springineſs, and ſo *d.* or *t.* is made, which only differs, as *b.* and *p.* according to the more or leſs; in the outer-

outermoſt Region of the *Mouth* are formed, (*b*) and (*p*) when, *viz.* the *Breath* being compreſſed in the whole *Cavity of the Mouth*, they get out through the *Lips* opened.

Laſtly, here follows thoſe *Conſonants*, whieh are compounded of *Hiſſing and Exploſion*, ſuch are (*x*) or *ks.* and (*z*) or *ts.* which only are the alone anomalous or irregular ones of the *German* Language; for if I may ſpeak what I think, we might well enough want theſe *Characters*; yet I diſapprove not of the uſe

uſe of them, but only ſhew what might be more convenient, *viz.* that *Voice* or *Breath* which is ſimple, might be expreſſed alſo by a ſimple *Character*, and on the contrary, that a *Character*, which is ſimple and only one, ſhould ſignifie but one only *Voice* or *Breath*: But if the commodious uſe of *Short-hand* may be objected, I would perſwade to expreſs all poſſible Combinations, of *Vowels*, with *Semi-vowels*, and *Conſonants*, by ſimple *Characters*.

This

This is what I determined to ſay concerning the Letters, and their Formation; and ſeeing I am not willing to write a *Grammmer*, what might yet further be ſaid of them, I paſs by; but what I have performed, I leave it to others to judge thereof, not ſo much to teach them, as by what is here preſented to excite them, being deſirous, as it becomes a young Man, to learn of them: I hope they will pardon my Errors, becauſe of my Youth. Yet certain I am, had the antient *Hebrews*, *Greeks* and *Romans*,

Romans, thus deſcrib'd their Letters, there would have been no contention about the manner of Pronounciation.

CHAP. III.

Teacheth the Method its ſelf, by which ſuch as are Deaf, and conſequently Dumb, may learn to Speak.

WHat hath been hitherto ſaid may enough ſuffice to obſervant *Readers*, inaſmuch

inaſmuch as the Fundamentals of the whole Artifice, are therein contained; but leaſt the curious ſhould complain, that I have only made their Mouth water, I ſhall ingeniouſly diſcover to them what in four Years time, wherein I have endeavoured to inſtruct ſome Deaf Perſons, I have obſerved what is worthy, and moſt neceſſary to be known.

Now what I have effected by this my Method, eſpecially to the Daughter of

Mr.

Mr. *Kolard*, a Merchant of *Harlem*, I can appeal to a great part of *Holland*, and univerſally almoſt to the whole City of *Harlem*, and to innumerable other Witneſſes, of all Ranks and Conditions.

The firſt thing which I require in the Perſon I am to teach, is, that he be of a docible Wit, and not too young of age; than that the *Organs of Speech* be rightly conſtituted in him; for ſtupid Perſons are capable of no Teaching, whoſe Age is yet

yet too tender; nor do they mind enough, nor know how Teaching will be for their Uſe and Benefit; but thoſe whoſe *Organs of Speech* are altogether unfit, they may learn indeed to underſtand others when they ſpeak, and diſcover their own Mind by Writing; but they will never learn to ſpeak.

Having therefore a fit ſubject, my firſt Care is to make him to ſound forth a *Voice*, without which, almoſt all labour is loſt, but that one point, whereby Deaf Perſons do:

do diſcern a *Voice* from a *Mute Breath*, is a great Myſtery of Art; and if I may have leave to ſay ſo, it is the *Hearing of Deaf Perſons*, or at leaſt equivolent thereunto, *viz.* that trembling Motion and Titillation, which they perceive in their own *Throat*, whilſt they of their own accord do give forth a *Voice*; that therefore the Deaf may know, that I open my Mouth *to emitt a Voice*; not ſimply to yawn, or to draw forth a *Mute Breath*, I put their Hand to my *Throat*, that they may be made

ſenſible of that tremulous Motion, when I utter my *Voice*; then I put the ſame Hand of theirs to their own *Throat*, and command them to imitate me; nor am I diſcouraged, if at the beginning their *Voice* is harſh and difficult; for in time it becomes more and more polite.

If I gain their *Voice*, which for the moſt part I do at the firſt time, I ſoon learn them to pronounce the *Vowels*, *viz.* I bid them ſo to moderate the *opening of their Mouth*, whilſt they do form a *Voice* in

in their *Throat*, as I have ſaid above, concerning the Formation of the *Vowels*; but that they may do that the more eaſily, I hold a *Looking-Glaſs* to them, becauſe they cannot from Sight alone imitate thoſe diverſe Motions of the *Jaws*, of the *Tongue*, and of the *Lips*, unleſs they had oftentimes tried it before a Looking-Glaſs. Thence I learned, that that common belief, (that ſo ſoon as Hearing is reſtored to Deaf Perſons, they will ſpeak) to be falſe; for it ſeems not to me, that there is ſo great a conſent

ſent betwixt the Organs of *Voice*, and of Hearing, that at the firſt bluſh they can imitate a *Voice* that is heard; but by often imitating a *Voice* or *Breath* received from another, and alſo by hearing their own at the ſame time, we find at length a likeneſs between both, and after this manner we all learn to ſpeak; for he who learns to ſpeak, it is all one, as if he did learn ſome other Art; for by a long accuſtoming, the Organs are rendered apt and pliable: Hence it is, that ſometimes we come not to pronounce aright Foreign Letters but after a long time.

Now,

Now, it would be well obſerved or conſidered, that I preſently preſcribe all the Letters to Deaf Perſons, or elſe they could not fix in their Minds their *Idea's* of them, and I ſeldom teach more than two or three Letters in one day, leaſt the *Idea's* be confounded; but I bid them very often to repeat them, and to write them down as they are pronounced by me.

But if by chance, as it ſometimes happeneth, that they ſhould pronounce one Let-

Letter for another; I blame them not, but rather commend them, and grant with a nodd that they have ſatisfied me, and forthwith I write down the Character of that Letter upon Paper, that they may knit together the *Idea* thereof with its figure. In the interim, whilſt they learn the *Vowels*, I very often put their Hand to my *Throat*, that they may be accuſtomed to give forth a Sound.

When the *Vowels* are become familiar to them, I go next to the *Semi-vowels*, which

ſometimes are more difficult, eſpecially the *Naſals*; for Deaf Perſons, unleſs they be taught, never give forth the *Voice* by the *Noſe*, thereupon I begin with [*m.*] as that which is moſt plain, and eaſlier learnt than the reſt, ſo that they thereby may be accuſtomed to give a Sound at leaſt thro' the *Noſe*; therefore I bid them ſhut together their *Lips*, and putting their Hand to their *Throat*, to give forth a *Voice*, and by that means they neceſſarily pronounce [*m.*] and not [*em.*] as it's vulgarly pronounced.

The

The Daughter of Mr. *Kolard*, before ſhe was committed to my Care, could indeed ſay *Pappa*; for indeed it is a little word, which is almoſt born with us; but her Father did confeſs, that he had more than 1000 times tried in vain to make her ſay *Mamma*, which yet I brought her to in a ſmall time.

And now, *Reader*, I commit to thee another Secret, *viz.* that if a Deaf Perſon be committed to thee to teach, beware that you do

not teach him to pronounce together *Semi-vowels* and *Conſonants*, together with their annexed *Vowels*; as for example, *em. en. ka. ef, te, &c.* For thus they would learn neither to read, nor rightly to pronounce any word. The power and force of *Semi-vowels* and *Conſonants* conſiſts not in the adjoyned *Vowels*, but in a peculiar *Voice* or *Breath*; and when you would have a Deaf Perſon to ſay *Tafel* or *Swartz*, you ſhall hear from him nothing elſe but *Te. a. ef. e. el.* or *Es. we. a. er. te. zet.* which

is

is very uncouth, nor can you eaſily mend it: But by this Method, ſo ſoon as ever they know their Letters, they begin to read; for *to read is only to pronounce the Letters ſucceſſively.*

Here note well, that in the Schools this very thing would be of great uſe, chiefly when they are taught Languages, whoſe Letters are expreſſed by whole words, as *Alpha*, *Omega*, *Gimel*, *double u*, *zet*, *&c.* For more time is loſt, and the deſire of Learning taken away from Chil-

dren, before they are able to abſtract the Letters of theſe Sounds, and to connect them together in *Reading*; ſo that it is very much to be wonder'd at, that this moſt eminent ſhort way of reading hath hitherto lain hid in the dark.

The other *Naſalls* [*u*] and [*ng*] have nothing peculiar, unleſs it be that I ſhew the Deaf the poſture of the *Tongue* in a Looking-Glaſs, and put their Hand to my *Noſe*, whereby they may be ſenſible, that there comes forth thorough the *Noſtrils* a *Sounding Breath*. When

When I teach them [*l.*] I bid them to apply the *Tongue* to the *upper Teeth*; but to the *Cutters*, and to the *Dog-Teeth* only, that then they may emit a *Voice* thro' the Mouth I make a Sign with my Hand; but leaſt, inſtead of [*l.*] they ſhould pronouuce [*n.*] which comes to paſs when the *Tongue* doth ſo hinder the coming forth of the *Voice*, that it returns to get out by the *Noſtrils*; therefore, till they are better accuſtomed, I gently compreſs the *Noſtrils* with my Fingers.

The Letter [*r*] is the moſt difficult of all the reſt, yet amongſt ſix Deaf Perſons, which I have hitherto inſtructed, four of them pronounce it with the greateſt eaſineſs; the other two cannot form it, but in their Jaws; but I teach them, by moving the Hand one while to the *Throat*, and another while to the *Mouth*, whereby they may, as it were, feel the ſubſulting and interrupted Expulſion of the *Voice*; alſo I bid them to look often in the Glaſs, to obſerve the tremulous and fluctuating Motion

tion of the *Tongue*; but no one can expect at the firſt trial, the genuin Pronounciation of this Letter.

When the *Vowels* and *Semivowels* are well inculcated into them, the *Conſonants* are learnt without any trouble almoſt, for they are a *Simple and Mute Breath*, coming forth, either ſucceſſively, or ſuddenly, according to the various *Openings of the Mouth*, and only with putting the Hand to the Mouth almoſt, they may all eaſily be learned.

[*h*] is the moſt ſimple of all, nor is it any thing elſe but Air, which is breathed out thicker, and more ſwiftly.

[*g*] or *ch*. is ſharper than [*h*.] which I teach thus, when I ſhew to my Deaf Patients the poſture of the *Tongue* in a Looking-Glaſs, and give them to feel the expiring *Breath*; it is ſo in like manner with [*s*] and [*f*,] inſomuch, as nothing is more eaſie than they, and which may moſt eaſily be learned by the fore-going Deſcription.

I can teach a Deaf Man, (though he were blind) the *Exploſive Conſonants*; for if I cauſe him to feel the *Breath* diſcharged upon him, hewould neceſſarily pronounce one of the three; for I bid him to look ſimply on my *Mouth* and *Tongue*, and then having put his Hand to my *Mouth*, I pronounce either [*k.*] or [*b.*] [*p.*] or [*d.*] [*t.*] and command him to do the like.

(*x.*) and (*z.*) are pronounced no otherwiſe than is (*ks.*) or (*gs.*) (when (*g*) is an

Explosive Consonant) and (*ts.*) wherefore I shall add nothing concerning them.

Deaf Persons are to be diligently accustomed to pronounce these *Semi-vowels*, *n. ng. l. r.* also the following *Consonants*, *h. g. k. t.*, with some kind of opening the *Mouth*, else they may joyn them sometimes with certain *Vowels*, not without a notable yawning, & a discordant noise. Now in general, Winter-time is fitter almost for to instruct the Deaf, because then they see the *Breath* coming

ming forth from the *Mouth*, whilſt Pronounciation is in doing.

When therefore I taught any Deaf Perſon to pronounce the Letters hitherto enumerated, and that one by one, I taught him ſo to utter two or three of the eaſieſt, that there ſhould be interſtice between them; as for example, *ab. am. da. fa. ef. &c.* ſo that they might be accuſtomed to pronounce the Letters ſucceſſively; then by degrees I uſe them to the more difficult Combinations,

mutu-

mutually mixing *Vowels*, *Semi-vowels* and *Conſonants*, and thus with little trouble they learn to read; but if when they have read any thing, I bid them look upon my *Mouth*, and to repeat the ſame after it hath been pronounced by me; for thus they become by degrees to be accuſtomed to imitate the humane *Voice*, only by looking on; but I am unwilling to tire them out with this labour, troubleſome enough, until they have profited much, becauſe they may be frighted with it.

In

In the mean time we muſt endeavour diligently; that when one *Conſonant* follows another *Conſonant*, as *ps. kt. ks. ſch. &c.* or a *Semi-vowel*, as *ls. lk. md. &c.* that they do immediately joyn them in Pronounciation, leaſt ſome (*i*) or (*e*) be heard between them, which unleſs it be cautiouſly avoided, often happens.

When they can read, and in a manner underſtand others when they ſpeak, I treat them like new-born Babes; firſt, I teach them *Nouns*, which are obvious, as well *Subſtantives*

as

as *Adjectives*, ſo alſo the moſt neceſſary *Verbs* and *Adverbs*, than *Declinations* and *Conjugations*; but here that five-fold turning Orb was of moſt excellent uſe to me, it being a rich Treaſury of the whole *German* Tongue, which I found in the Mathematical Delights of *Swenter*, I augmented it, and applied it alſo to the *Dutch* Idiome; out of it may they quickly, and with pleaſure learn all poſſible *Combinations* of *Vowels*, *Semi-vowels* and *Conſonants*, alſo all terminations of *German* words, and that as well Derivatives as

Com-

Compounds. The first Orb contains *Prepositions* and small *Mono-Syllables*, with which *Nouns* and *Verbs* are compounded; the second, the *Initial Letters*; the third, *Vowels* and *Diphthongs*; the fourth, the *Final Letters*; lastly, all the *German Terminations*.

But there seems to be a great difficulty, that some Letters, as *e.* and *i.* *a.* and *u.* are uttered by the same opening of the Mouth, and consequently they must needs be confounded; but in good truth, it's of small moment, becaufe

becauſe for the moſt part the difference is not heeded, and the Letters, which according to their natnre, are by far, more different, are written almoſt after the ſame manner, chiefly when they are pronounced haſtily, as *m.* and *n. r.* and *n. a.* and *o. &c.* which yet puts no ſtop to an exerciſed *Reader.*

Others object, that the *Deaf* thus taught, will, it may be, underſtand no Body but my ſelf: Indeed, this difficulty ſeems to have ſomething of weight

weight in it; but we muſt know, that Menſt Men pronounce moſt Letters badly alike, and write their Characters negligently; but with ſuch a one who learns to ſpeak, it is all one as it is with him, who is taught to read other Men's Writings: For firſt, he can ſcarce read any thing but what is written by his Maſter, and then the Writings of his School-fellows; and laſtly, there is nothing which he cannot read, tho' very badly written, it is therefore not to be wondred at, if thoſe I teach to ſpeak, do at the beginning

ginning more eaſily underſtand me, than others; (for I pronounce the Letters in their full *extenſion*, and not *lamely*, as many are wont to do) and after that they come to underſtand their Domeſticks and Familiars, and at laſt, any Body.

Here in the end I add, that moſt of the Letters may be formed, as well by inſpiring, as by exſpiring, which thing I have very much wondred at in ſome Perſons, who *ſpeak out of the Belly*: And once at *Amſterdam* I heard an old Woman

man ſpeaking both ways, and made anſwers to her ſelf, as to queſtions, ſo as I would have ſworn that ſhe talked with her Husband two or three Paces diſtant from her; for the *Voice* being ſwallowed up in her in Breathing, would ſeem to come from far.

Behold, *Reader*, a ſmall Tract of three days; if thou wilt offer any thing more, right and true, I will receive it with with thank: There are yet ſome other things, *viz.* how a deaf Perſon may be made, ſo as to be able to diſcern from one

one the other, ſome Letters pronounced by another, as *m.* from *b.* *n.* from *d.* *ng.* from *k.* *&c.* or how the quantity of Syllables is to be govern'd. But theſe, and the like, can ſcarce be learnt, but by teaching.

A word is enough to the Wiſe.

The Concluſion.

THE *Author* is thinking to turn this ſmall Treatiſe into the *Dutch*, and very ſpeedily, God willing, to publiſh it for the good of the Nation,

tion, and will ſo adapt it to the Idiom thereof, as to make it to be accounted proper. Nothing being more in the *Authors* care than that by this his ſlender endeavour, he ſhall ſtir up ſome one to perform the like, or at leaſt to attempt it: Now if there occurs to any Body, any thing, either too hard, or not ſufficiently explained, he may expect a more full Edition, or elſe let him repair to the *Author*, who according to the Light granted unto him, will refuſe nothing to any Man.

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THE END.

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